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A LAND OF CONTRASTS



On a busy Moscow street last summer a visiting American overheard two young Russians bidding each other farewell.

"See you later, alligator," said the first.

"After a while, crocodile," responded the second.

In Leningrad, on a Sunday in early June, another American went to St. Nicholas Cathedral. It was so crowded with standing worshippers that no one knelt in prayer—there was simply no room. Later, in the Kremlin, the same American saw a half-mile-long line of Russians waiting to enter the mausoleum of Lenin and Stalin.

"The Soviet Union," said one returned American, "is a land of tremendous contrasts, giving the impression of an unfinished society."

"The country is too immense to make valid generalizations about it," said another.

These truths should seem self-evident, particularly

to Americans, who themselves inhabit an immense and diverse country which is often the subject of broad and misleading generalizations. Most of us, however, are given to creating mental stereotypes of distant places and peoples, especially when those places and peoples seem very strange and, worse, very hostile. And stereotypes die hard; they are best put to death by the personal observations of objective men and women.

Fortunately for our better understanding of the Soviet Union, conditions during the past two years have been such that reputable scholars have been able to see at first-hand a country about which for many years they could only read. Under Carnegie grants totaling more than \$300,000, 120 American specialists on Russia either have already gone, or will go early this year, to the U.S.S.R. For most of them, fairly young men and women, it was their first trip to the country of their greatest professional interest. For a few, it was a return after many years of absence—years during which the Soviet Union suffered horribly in war, made great economic and technological gains, and underwent significant political changes.

The scholars were chosen by an inter-university travel grant committee chaired by William B. Edgerton of Columbia University. All of the specialists speak at least Russian; some speak one or more of the other languages spoken in the U.S.S.R.

Most of the travelers are affiliated with colleges or universities; altogether, 52 institutions in all parts of the U.S. are represented. History is the field of study of the largest number; a close second is language and literature; also represented are political science, economics, geography, philosophy, psychology, chemistry, sociology, art, education.

The main purpose of the travel program was, of course, simply to permit serious scholars to do on-the-spot exploration, look at pertinent documents, and meet with Russian specialists in their own fields. The visits were, because of Soviet visa regulations, too short to accomplish much in the way of deep research; 30 days was generally the maximum time allowed. Nevertheless, most of the travelers report that they were able to see many interesting documents and have valuable talks with Russian scholars. Many of them are now exchanging books, papers, and letters with people they met in the U.S.S.R.

In addition to the scholarly information they gained, all of the visitors of course came away with interesting general impressions of Russia as a country. So that they could exchange such impressions, several conferences were arranged at which the returned travelers could swap anecdotes and test their own isolated reactions and experiences against those of others.

The Usual and the Unique

Perhaps the most important thing to be said, and remembered, about their impressions is that in many cases they *were* isolated or unique, or at least not shared by all their colleagues. Let one traveler say he found the Russian people in general passive and uninterested in the outside world, and five others speak up to say they found just the reverse. One man couldn't shake his Soviet-provided guide during three days; another asked for a guide and couldn't get one.

One man, in drawing up a list of items for travelers to carry with them, comments: "As must by now be commonly known, one should take along some remedy for diarrhea." Most of the other visitors, although remarking that the Russian food is generally uninteresting and heavily laden with starches, did not report any malaise resulting from it.

Despite the sometimes amusing and sometimes amazing differences in the visitors' individual experiences, certain impressions were shared by enough of

them to assume some general significance. This significance should not be over-rated, however; remember that these were a handful of Americans seeing a handful of Russians in a handful of days; remember too that just as a succession of reported incidents would seem to be adding up to something, another incident in direct contradiction would make it all add up to something less than a whole.

One thing most of the travelers agree on is that they were treated with unfailing courtesy and kindness by all the Russians they met. None seemed to feel that he was looked upon with hostility simply by virtue of being an American. (Soviet propaganda thrusts against the U.S. and the West always differentiate very sharply between the wicked system and the good masses; apparently the Russian people bear this distinction in mind.)

One question of great interest to us, who are notoriously vocal and uninhibited in criticism of our government, is to what degree the Russians express open disapproval of their regime. The Russians do have gripes, and many—perhaps more than many of us would have thought—give colorful expression to them. However, the American visitors noticed that in general the criticisms tend to be specific complaints about every-day matters, rather than expressions of disapproval of the fundamental nature of the regime. Hence many Russians complain about housing (terribly overcrowded); about the inferior quality of clothing to be had (even Khrushchev is reported to have said "You can't get good neckties here"); about the problem of working wives (not enough babysitters to go around, but the extra salary is needed to live on); about the red tape involved in bureaucracy.

A very few go even farther and mention their desire to travel freely abroad, to have access to an independent press and free discussion groups. However, even most of the people who mention these things do not couple them with attacks on the system as a whole.

The amount, degree, and nature of the criticism expressed seems to vary to some extent according to age and nationality group. In general, people under 30 seem to be more outspoken. Perhaps this is because they are young; perhaps it is partly because they do not remember the purges and have absorbed the more relaxed atmosphere of the past few years.

Some of the Americans noticed that expressions of

disaffection with the regime were more frequent and violent from Georgians, Ukrainians, Armenians, etc., than from Russians. A number, too, heard of fears of anti-semitism from Jews and expressions of it from non-Jews.

Some Sensitivities

Another kind of nationalism, this Soviet rather than regional, was observed by a number of the Americans. It took the form of extreme defensiveness on the part of their hosts, particularly the guides. Slums were consistently referred to as "old sections," every one of which, according to the guides, was to be replaced "next year" or "soon." One American mentioned to his guide that he saw very few fire-escapes on buildings. After some embarrassed hesitation she explained that they weren't necessary because the fire department always puts out fires with such dispatch that people are seldom injured.

The "downgrading" of Stalin apparently troubled the souls of many Russians. Many of them, although acknowledging that he "went wrong" in his later years and that the contemporary rulers are correct in pointing out his faults, nevertheless say with something like nostalgia that he was "a real man, a real leader." Many of them seem to think of the current party leaders as being built on smaller than heroic proportions, and some regard Khrushchev as being a "crafty peasant."

As with their criticisms of their regime, Russians' curiosity about the outside world is often more about every-day matters than cosmic ones. They ask Americans if their wives work; how many people have automobiles; how long a laborer must work to earn enough to buy a pair of shoes; how many cows are there in the United States?

A great many acknowledge freely that they listen to foreign radio broadcasts; almost without exception they rate the BBC far above the Voice of America. They complain that the Voice's propaganda is too heavy-handed; that it gives no objective news of the outside world but simply criticizes Russia; in short, as one put it, "it is just like ours [Russian propaganda] in reverse."

Whatever they think of American propaganda, however, American jazz is extremely popular, especially among the young people. One visitor recommends that future travelers take with them, for gifts:

1) jazz records; 2) paper-back books of English and American literature; and 3) packages of new Roosevelt dimes for the children.

Speaking of the children, at least one visitor was struck by the privileged position Soviet children enjoy—and by the fact that they are aware of it. "Look how much is being done for me," they repeatedly said to him. He points out that they have the feeling that this is their country and the future is theirs, and that the depth of this feeling has very significant implications as far as the future generation of intellectuals is concerned.



What do these random observations, impressions, reactions add up to? They add up to a kaleidoscoped view rather than a stereotyped one, for one thing, and that is good. And benefit from this accrues not just to those who made the trip but to those of us who never have had, and probably never will have, a chance to see the Soviet Union: by November, 350 speeches had been given and 57 articles published by the 54 scholars who went to the U.S.S.R. last summer. For the scholars who did go, their lives, research, and teaching have presumably been enlivened.

For the medieval historian who finally had a chance to examine priceless manuscripts, for the political scientist who could talk to Soviet officials face to face, for the musician who could look first-hand at Soviet musical education, the benefits are obvious. Even an economist, who, as he points out, works with statistical aggregates that are not subject to personal observation, found that his trip was immensely useful. "It drives home the fact that aggregates and averages obscure an enormous diversity," he writes. "It puts a face on the figures."



"Nothing Human is Alien..."

Until a very few years ago it was possible—in fact almost inevitable—for a vast majority of American college graduates to receive their degrees without having been exposed for one hour to the culture, language, art, or philosophy of a civilization different from that of the West. Since World War II, however, a number of colleges and universities have inaugurated courses designed to give undergraduates, no matter what their field of specialization might be, at least an introduction to one or more non-Western civilizations. Carnegie Corporation has supported several of these innovations, at the University of Arizona, the University of Chicago, Columbia University, the University of Michigan, and Princeton University. Two of the programs are described on these pages.

Columbia's Oriental Courses

We Westerners, while considering ourselves part of a certain recognizable civilization, are nevertheless keenly aware of the many differences—of languages, customs, attitudes—within it. When we look eastward, however, we are likely to lump several civilizations together and say "the Asians" or "the East" as if these terms were descriptive of one whole.

"The Orient" is no more (and perhaps less) one thing than is "the West." When Columbia College planned to offer a program in non-Western civilizations, it decided to develop courses dealing with three great cultures—those of China, India, and Japan—rather than individual courses concentrating on one or another of them.

William Theodore de Bary, who directs the Columbia program, points out that it is important that students make judgments and see comparisons not only between East and West but also recognize the differences among the Oriental civilizations themselves. A certain difference between India

and the United States, for instance, might exist also between India and China, or India and Japan. And valuable insights can be drawn through observing the curious similarities, as well as dissimilarities, among the Oriental cultures. It is possible to see how striking differences of philosophy manifest themselves through the types of literature produced in the various countries; it is possible to see also how certain pervasive ideas are adapted differently in each.

Life and Literature

Columbia gives two undergraduate non-Western courses, one in Oriental civilization, the other in the humanities. The civilization course emphasizes the characteristic institutions and intellectual traditions of China, India, and Japan, and appraises those countries' roles in the world today. The humanities course is devoted to readings and discussion of major works in the literature, philosophy, and religion of the several Oriental traditions.

Concentration on China, India, and Japan makes it possible to study all of

the major religions of Asia, including Islam, Hinduism, Buddhism, Confucianism, Taoism, and Shinto. Students examine them not only in a particular civilization but in connection with several. Buddhism, for example, can take very different forms in China, India, and Japan; these differences reveal a lot about how the social context of a country affects the development of such a religion.

One evidence of the traditions and attitudes of the regions is the difference in the kinds of literature each produced. In the case of India, the preponderance of texts are of a religious and philosophical character, and the religious element is rarely absent even from the plays and epic and dramatic poetry. But no great Indian novel was produced in the past.

China, however, produced novels from early times—a reflection of the traditionally more humanistic concern of China. Chinese scholars also wrote full-scale histories, something lacking in India and only produced in Japan under Confucian influence. The variety of works on political and social philosophy in ancient China also reflects the importance attached to the problems of men living together. Nevertheless, mystical thought akin to India's was by no means absent from the Chinese tradition.

In Japan, which shared in both the religious and humanistic traditions of these other civilizations, it is the aesthetic and emotional element that dominates. This is revealed in a rich variety of art forms, both aristocratic and popular, from Lady Murasaki's great novel, *The Tale of Genji*, through the different forms of poetry, prose, and dramatic art to the Kabuki of today.

The Islamic literary tradition (which also is studied in the humanities course) produced poetry and tales, philosophies of history and of religion—but no great drama or novels. And one very familiar Western form which is hardly represented at all among the

established classics of the Oriental traditions is the autobiography—a sign of the individual's conception of his importance in East and West.

Although Columbia's courses are directed by specialists in Oriental cultures, professors from other departments, such as history, philosophy, etc., participate in the teaching. They use teaching materials which were developed by Columbia's staff; years of gathering and translating various works are culminating in the publication of readings on each of the civilizations. Each of the books contains lengthy introductory and explanatory materials.

The courses are not compulsory, but a gratifying number of students elect one or the other of them each year. Prerequisites are courses in Western civilization and humanities; this is important, Professor de Bary thinks, for education "should proceed from what is near to what is remote; students will appreciate other traditions the better for having a good grasp of their own."

Chicago's Three Civilizations

What would you write if someone suddenly said to you: "Jot down, right now, the impressions that come to you when I say the word 'India' "? Your list might look something like this:

White flowing robes
elephants and cows
people bathing in muddy rivers
masses of humanity
old, gnarled men "charming" snakes
women being burned on husband's
funeral pyres
bell-ringing lepers wandering
through crowded streets.

This list of superficial impressions was written a couple of years ago by a girl at the University of Chicago on her first day in a class called "Introduction to the Civilization of India." Later she went on to do independent research, including some valuable

work on the Sikhs, and today she is a staff assistant in the same course. It is one of three general courses in non-Western civilizations—the others are on China and Islam—which Chicago recently inaugurated. Candidates for the B.A. in social sciences now elect one of these one-year courses during the junior or senior year.

The people at Chicago who initiated the courses believe that to study other peoples simply in terms of current events or straight history or straight economics is to miss the major point. We must look at them as total civilizations and cultures. And although it is admittedly difficult to look at centuries-old, distinguished civilizations from this "total" viewpoint, it is not as hard as we might think.

"We are brought up in a less tidy society," remarks Milton Singer, who directs the Indian program at Chicago. "Some people try to draw a coherent picture of Western civilization, but it is a strain." The striking thing about some of the other civilizations, he says, is that they are much more unified and coherent; there are clearly definable characteristics which are recognizable in almost every aspect of the culture. The difficulty is to *isolate* threads, not to bind them together.

"Even the difference between past and present is rather vague and blurred," Singer says. "And religion and patriotism and all kinds of things get mixed up together. Therefore we have to deal in large terms with such cultures; we simply cannot break them into discrete fields—politics or history or literature—as we can with our own civilization. It is even difficult to deal with them chronologically."



Naturally a considerable range of talents and resources must be enlisted in trying to teach such a comprehensive view of a civilization. A regular staff of six, composed of two anthropologists, two Sanskritists, one political scientist, and one historian, now teaches the course on India. The six of them plan and teach the course jointly, although they also call, when appropriate, on other specialists in the University. The other two courses have similar staffs; that on China is headed by H. G. Creel, that on Islam by Marshall Hodgson.

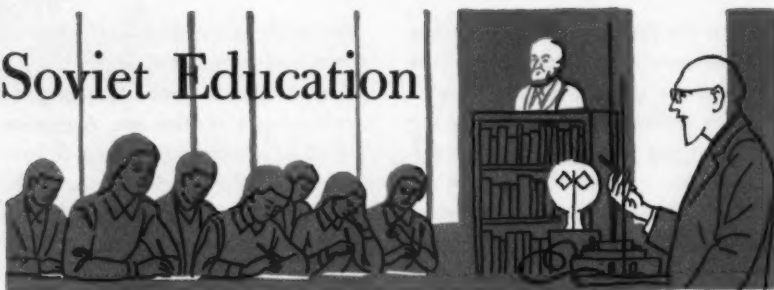
From Alexander to Bowles

For each section of the course each student is required to prepare a paper based on independent research. One enterprising young man has collected records of what foreigners—from those who went with Alexander the Great to present-day observers like Chester Bowles—have had to say about their impressions of India.

Although planning for the courses started earlier, they were not inaugurated until 1955, for the reason that teaching materials were not available. The course planners went to experts on Chinese and Indian and Islamic civilizations to find out what was needed, and are now producing their own collections of readings. Since 1951 they have produced a number of volumes.

This lack of appropriate teaching materials has been a source of frustration to all universities wanting to offer non-Western civilization courses. The volumes produced by some of the leaders, such as Chicago, will probably be of help to other schools. In addition, Chicago's influence is spreading to other campuses because of an internship program, started last year also with Carnegie funds, under which instructors from other schools spend a year at Chicago learning how the courses are organized and participating in the teaching.

Soviet Education



Three years ago this month the *QUARTERLY* published a short article titled "Soviet Science: Unfathomed Threat." Last fall, coincident with events which made it clear that Soviet science is a threat but no longer unfathomed, the fruits of the research described in the *QUARTERLY* story were published, by Technology Press of the Massachusetts Institute of Technology and John Wiley and Sons. *Soviet Education for Science and Technology* was written by Alexander G. Korol of the Center for International Studies at M.I.T., to which a Carnegie grant was made for support of the research.

Soviet Education for Science and Technology is described as "a comprehensive survey of Soviet education with special emphasis on science and technology," and the comprehensive facts are there for all to read in 513 pages. Korol waded through masses of Soviet documentation, listened to the testimony of witnesses, and submitted samples of Soviet textbooks, examinations, syllabi, and curricula to American educators for their evaluations.

The facts in themselves are stunning, but perhaps Korol's greatest contribution is in pointing out the lessons we should draw from them. As for the facts: every Soviet youngster who finishes the ten-year course (which is equivalent to our high school) has had the equivalent of almost four and one-half high school years of mathematics and almost six high school years of science. It is thus no surprise to find, in a small section titled "Some of the Subjects Not Found In Any Soviet Curriculum," that there is a total

absence at the college level of "make-up" courses in elementary mathematics or in any other of the subjects offered in the ten-year school. (Mr. Korol notes that a recent study has shown that 62 per cent of American colleges offer remedial courses in high school algebra.)

It is made clear that factors other than the heavy curricular emphasis on science and math contribute to the U.S.S.R.'s astonishing numerical production of scientists and engineers. (The Russians are now training nearly twice as many engineers as we are; perhaps more significantly, Korol says, they soon will be educating ten times as many engineering technicians as we are.) Lack of money does not bar bright Russian youngsters from higher education: Korol says that Soviet authorities estimate that about 90 per cent of the total enrollment throughout the country is subsidized, and rumor has it that at the moment 97 per cent of the students at Moscow University are on scholarships. In addition, there is every incentive for those students who are good enough to seek higher learning: "in terms of status, prestige, and economic advantage there is no desirable alternative to professional education in the Soviet Union (aside from a purely Party career)."

Education or Training?

Mr. Korol's last chapter, "Comments and Reflections," might be read by almost every literate American, not just those who will want because of their special interest to read the 400 preceding pages. He makes it clear

that the Soviet achievements in education rest in large part on the power of the government to identify areas of need and ruthlessly allocate resources, human as well as otherwise, for what it considers priority projects. He points out that a good analogy could be drawn "between the educational system of the Soviet Union as it has operated for 40 years and a military training program anywhere in *time of war*. The individual is subordinated, fields of training are prescribed and limited, with quotas in each category, and the best possible facilities and resources are mobilized for training in the most crucially needed fields."

Despite certain Soviet successes, Korol warns the West not to be panicked into a "numbers" race with the U.S.S.R.: he points out that much of Soviet education must be considered as "training" rather than as education in the real sense of the word; that quality is still to be preferred to quantity; and that we must not fall into the error of believing that "the chief purpose of educational systems is to train engineers and physicists."

In the long run, he says, the free peoples "must continue to pursue their highest social goals and to maintain their combined scientific, technological, and moral superiority. But for the free nations to believe that they can somehow achieve these goals while continuing to carry on their educational efforts and all the other pursuits of life 'as usual' is to refuse to face the realities of the world scene at this juncture of history.

"If, in the face of the Soviets' superior power to allocate the resources under their control, democracy and economic progress for all nations are to prevail, and the freedom and dignity of every individual are to be attained, we free peoples must find a way to release a larger share of our aggregate resources and energy from nonessential material uses and devote them to the service of indispensable goals."

Man with an Idea

On January 4, 1948, at precisely 4:20 o'clock in the morning (that hour having been selected by astrologers as being the most propitious), the red, white, and blue flag of the Union of Burma replaced the Union Jack before the Government House in Rangoon. With this act Burma became one of the first, and far from the last, dependent territories to gain independence since the close of World War II.

We know a good bit, if we read our newspapers, about the activities, international and domestic, of Burma and other newly independent countries. We know what stands they take in the UN, what economic problems they face, how they meet domestic crises. We know the actions they take, but all too little about how and why they came to take them. In short, what is the political process like in these countries: how do the various leadership groups see their own roles; what do they aim to do and how do they think they can do it?

Lucian W. Pye, of the Center for International Studies at the Massachusetts Institute of Technology, points out that our lack of knowledge about the workings of the political process in countries undergoing rapid social change leads us generally to view developments in terms of two extreme, or gross, points of view. Either we see events in such societies as being the product of rather vague historical, social, and economic forces such as "nationalism," "anti-colonialism," "traditionalism," and "over-population"; or we see them in terms of the personalities of a few individuals, such as U Nu in the case of Burma, Prime Minister Nehru in India, and so on. "We still don't seem to have a very good picture of the process through which people in such societies try to

shape their own world and realize their own dreams and aims," he says.

Next June, under a Carnegie grant to M.I.T., Pye plans to go to Burma to spend some months trying to get such a picture. The political scientist is no stranger to the Far East; he was brought up in China, and several years ago spent months in Malaya doing research which culminated in a book, *Guerrilla Communism in Malaya*, published by Princeton University Press in 1956.

Burma, a country of roughly 20 million people where 11 major languages and more than 100 dialects are spoken, was under direct British rule for approximately 60 years; for all but the last ten of those years she had been governed as a province of India. Many ethnic groups are represented in Burma's population; her economy is primarily agrarian.

The Cast of Characters...

While Burma has her own distinct personality, she shares many problems and conditions common to other newly independent, economically underdeveloped countries, particularly those of Southeast Asia. Because of this, and because of her comparatively small size (both geographically and numerically), Burma provides a good laboratory for a study of the political process as it is developing in areas now free of direct Western domination but where the impact of Western cultural and political institutions survives.

"Politics is essentially a process involving relationships of actors, and these actors tend to be groups that have some distinctive characteristics," Mr. Pye says. This is certainly true in a country like the United States, where many interest groups make their voices very audible indeed to the govern-

ment. But in a newly independent country like Burma, undergoing rapid social change, the various groups themselves are only recently formed, and they have not yet articulated what their special interests are, though they are in the process of doing so. Until the attaining of independence, the unifying and almost sole aim of all the groups was independence; now they are beginning to experience more specific desires.

and Their Roles...

Mr. Pye hopes to find out, through long talks with members (both leaders and rank-and-file) of five key groups, what their special interests are and how they expect to translate them into action. He plans to interview administrators and bureaucratic officials, party politicians, representatives of the unions and the peasants' association, and a final category that might be classified as "intellectuals": students, people in mass communications, and so on.

In all cases he will be trying to find out what kinds of people are drawn into Burmese politics, and why and how they got there. And more important, he will be trying to find out how they look on the political process: what they think the function of politics is for both the society and the individual; what they believe are the legitimate means and ends of political activity; how they see the character of other groups in the political process. Implicit in these questions is another one: how do the political leaders view, and respond to, the interests of the common people?

Mr. Pye, a realistic man, doesn't believe that the answers he gets to these questions will hold true for all leaders in all similar nations, or even in Burma herself. The attempt and the method, however, should give us more knowledge about the processes through which traditional societies must pass if they are to achieve stable and effective government in a modern world.

Russian Research Center Celebrates Tenth Anniversary

The Russian Research Center at Harvard University has just issued a report marking its tenth anniversary. The Center was established with a Carnegie Corporation grant, and over the years has received more than \$2,250,000 in Carnegie funds.

In the decade since the founding of the Center, its staff of distinguished scholars—including political scientists, historians, economists, sociologists—has produced 30-odd books and scores of articles and monographs about the Soviet Union and its satellites. William L. Langer, professor of history at Harvard, is head of the Center.

New Edition of *An African Survey* Published

A 1956 revision of Lord Hailey's *An African Survey* has recently been published by Oxford University Press. The revision was made possible in part by funds provided by Carnegie Corporation, as was the preparation of the original book, published in 1938. Immediately upon its appearance it gained wide recognition as the outstanding work on Africa south of the Sahara.

The present volume, though similar in objective and form to the earlier survey, is largely a new work. The extensive changes which have occurred in Africa during the almost 20 years since the original publication made it necessary to rewrite a large part of the book. The 1956 revision is almost 1700 pages in length.

The original suggestion that an African survey be made came from General Jan Christian Smuts. In 1929 he pointed out that Africa was being developed under the control of a number of governments which were pursuing different principles in the administrative, social, educational, and legal fields; a study which would ex-

amine these differences of policy and also review the extent to which modern knowledge was being used in the solution of Africa's problems would be of inestimable value to administrators, he believed.

Lord Hailey, in organizing the book, looked at the continent subject by subject rather than territory by territory; the subjects include the physical background, African languages, political and social objectives, systems of government, the land, law and justice, agriculture, health, education and cultural agencies, transport and communications, and others.

NEW GRANTS

Grants amounting to \$1,790,500 were voted during the first quarter of the current fiscal year, which began on October 1, 1957. The income for the fiscal year 1957-58 is now estimated at \$9,400,000. From this sum, \$1,981,250 has been set aside to meet commitments, including those for teachers' pensions, incurred in previous years. It is the Corporation's policy to spend all income during the year in which it is received.

Included among the grants voted during the last quarter are those listed below:

United States

American Psychological Association, for a study of improved research training for graduate students, \$19,000.

University of California, for further support of research on higher education, \$395,000.

Harvard University, for research on the history of liberty in America, \$200,000.

Keuka College, toward support of a program in international relations, \$30,000.

University of Michigan, toward support of a center for the study of higher education, \$400,000.

Rutgers University, for a training

CARNEGIE CORPORATION OF NEW YORK

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Carnegie Corporation of New York is a philanthropic foundation created by Andrew Carnegie in 1911 for the advancement and diffusion of knowledge and understanding. It has a basic endowment of \$135 million and its present assets, reckoned at cost value, are approximately \$192 million. The income from \$12 million of this fund may be used in certain British Commonwealth areas; all other income must be spent in the United States.

The Corporation is primarily interested in higher education and in certain aspects of public and international affairs. Grants are made to colleges and universities, professional associations, and other educational organizations for specific programs. In higher education, these include basic research, studies of educational developments, training opportunities for teachers and administrators, and other educational projects of an experimental nature. In public and international affairs, the Corporation is concerned primarily with research and training programs which promise increased understanding of the problems the nation faces and which provide better selection and training of young men and women who must deal with these problems.

Detailed descriptions of the Corporation's activities are contained in its annual reports, which usually are published in December.

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program for administrators of college and university libraries, \$20,000.

Stanford University, toward support of senior seminar courses, \$100,000.

Western Interstate Commission for Higher Education, to plan and prepare for increased college enrollment in the West, \$224,000.

Commonwealth

Central Advisory Committee for Education in the Atlantic Provinces (Canada), for a program of testing high school students, \$82,000.

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